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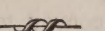

The kingdom of God is the subject of the Bible. To this kingdom we are related; its influence we must experience forever. If obedient subjects, great will be our reward. If disobedient, great our punishment. The Bible is a record of the measures adopted in establishing this kingdom. Its interests on earth are committed to the church. The institutions connected with it are the Sabbath, the Lord's Supper, and Baptism. The concerns of the church are superintended by the christian ministry. From the word of God, and through the church, originate the benevolent operations of the present day. The circumstances in which I speak require me to show the importance of the christian ministry, and the duty of men to extend its influence and to increase its numbers. In order to do this, I propose to give an exhibition of the nature and design of the kingdom of God; for of this it is an important part: and the more fully we realise the importance of the kingdom of God, the more deeply shall we feel the importance of the christian ministry—for without it, the kingdom of God can make no progress in this world.

The kingdom of God is a moral government—established over free agents, that is, over rational beings, possessing intellect, and conscience, and the power of choice in view of motives. It depends for its prosperity on the character of its king, the nature of his law, and the power of motives designed to produce obedience. Hence the kingdom of God is a kingdom of moral influence. To form a more clear

conception of this kingdom, we must attend to the following points.

I. The character of the king.

II. His law.

III. The origin, progress, perfect establishment, and ultimate extension of this kingdom.

I. The character of the king.

To say that God is a perfect being, would be undoubtedly correct. Yet it would convey to the mind no impressive view of his character. To say that he is a spirit, self-existent, independent, infinite, and eternal, and that his attributes are wisdom, power, holiness, justice, goodness and truth, would also be correct; yet a better view might be given were we to depend less on abstract terms, and to exhibit something more calculated to interest and affect the mind.

In describing himself, God seems to use the word omnipotent, as more comprehensive than any other. For after describing the full exhibition of his character to be made at the end of the world, he presents himself to us as the Lord God Omnipotent. In this light we shall consider his character.

God is omnipotent in two respects. As governor of the material universe, and as governor of the moral universe. Let us consider his power in these respects.

1. In the material universe God governs by physical power, and not by the power of motive. The omnipotence of God in the material world then, implies power to create matter to any extent, and to uphold it and to use it at his will. He is able to vary without end the forms and arrangements of material bodies and systems. All that is beautiful, all that is sublime, he can produce. The principles of taste, he perfectly understands. The laws of attraction, repulsion, and motion, he has established. The solar system, the world of unorganized matter, the mineral, vegetable, and animal worlds, were formed according to ideas which existed in his own mind, before they were illustrated by any acts of creation. As this creative power of God is exhaustless, and as he

dwells in boundless space, and inhabits eternity—no one can limit the extent of his works, nor his ability to produce new and diversified arrangements, symmetrical, tasteful, beautiful, and sublime. Even in the present material system, which as he informs us is imperfect, and soon to be reorganized with new beauty, how rich the display of the resources of God. The heavens, the work of his fingers, the moon and the stars which he hath ordained, the revolving seasons, light and darkness, the beauties of colour, stormy winds, the dark rolling ocean, mountains and all hills, fruitful trees and all cedars, yea all that is in the heavens above, or on the earth beneath, speak of him; they praise the name of the Lord, for he commanded and they were created.

What then must be the beauty of the new heavens and the new earth. And if on this very threshold of existence, such are the works of God, what must be the power of that being, who will fold them up as a garment, and change them as a vesture. And how glorious those displays which eternity will witness when he shall invest himself and the holy universe with garments of increasing beauty and perfection. If such the footstool, what must be the palace of the great king. This power does not originate from the moral character of God—for of the beauty of this the material universe is insensible, and all this system might exist in perfection without a moral and intelligent being to behold, admire, and enjoy. Where intelligent beings exist, material arrangements may indicate benevolence towards them. But the ability of God thus to create and arrange matter, depends merely on his creative power and wisdom. The motive which induces him to use this power, is not to be confounded with the power itself.

2. God is also omnipotent in the moral world. And here his omnipotence depends upon his moral character. Moral power over mind, implies the ability to present motives which will influence mind, and produce obedience. The assertion that God is omnipotent in the moral world, implies,

then, that God is able, at some period in the progress of things, to exhibit motives which will produce, from that time, voluntary and joyful obedience in moral beings, who may be created to any extent, so as to render it possible for him to create forever, and to govern all whom he shall create.

But here we cannot fail to notice a striking difference between physical and moral omnipotence. As God does not govern the physical world by motives, he has no need to produce them in order to exert physical omnipotence. But as the government of the moral world does depend on motives, God must produce them, before he can exercise his great moral power, and reign as the Lord God omnipotent. For nothing can operate as a motive which is not understood and believed. And finite minds can obtain knowledge only by experience or example. Intuition belongs to God alone. In the material world, he and none else looks into the essences of things. In the moral world, he and none else searches the heart. Moral beings then cannot obtain either a knowledge of God, or of any other moral being by intuition. A man can know what he has experienced. He can know what he learns from examples. He learns the nature of things, not by intuition, but by their effects.

In order then to govern the moral world, God must produce an amount of knowledge, as it regards himself and the nature of moral beings, which shall enable him to exercise moral omnipotence.

But since no one can understand the nature of God, or of any other moral beings by intuition, the *nature of God* must be understood by the effects produced by it on moral beings, and the *nature of moral beings* must be learned by witnessing the effects produced on them by the powerful moral influence emanating from God. When we notice the joyful effects of this influence on those who love and obey God, we learn the nature of holiness, and the character of God as a rewarder of the good. When we notice its fearful effects upon those who do not love and obey God, we learn

the nature and evils of sin, and the character of God as exhibited in the just punishment of the wicked. When we see the benevolence of God leading him to pardon and reform sinful beings, not as an act of justice, but of disinterested goodness, we learn the nature of mercy or grace. When we see the same benevolence leading him to guard against the possibility of diminishing the power of motives to obedience, on other minds, by this interruption of the regular course of justice, we understand the nature of public justice, requiring a benevolent law-giver not to sacrifice a greater for a less good. When we see how God maintains public justice at the expense of great personal sacrifices, we see illustrated the principles of the atonement, and the wonderful love of the being who was willing to make it. When we see the divine mind engaged in reforming sinners and restoring them to favor, by the power of motives derived from this exhibition of love, we understand the principles of regeneration, or moral renovation, as illustrated by the Holy Spirit. When we see the emotions produced in beings once entirely sinful and lost, by a sense of pardon and of the restoration of divine favor, we learn the nature of christian gratitude, and see exhibited the purest and most unmingled love. When we see sinners thus pardoned and reformed, peculiarly dear to God, united to him by peculiar ties of love and exalted to peculiar glory, we behold exhibited at once the perfect loveliness of mercy in God, and of devoted gratitude in christians. When others, for their sins, are left to perish a voluntary and eternal death, not as an act of malevolence, but from motives of wisdom and benevolence perceived by God, we see the nature of sovereign justice, contrasted with sovereign mercy. When we watch the progress of the system, and notice the ultimate tendencies of things, we see the increasing happiness of those who enjoy the favor of God, and the increasing misery of those who experience his frown. Thus a deeper conviction is produced, as eternity rolls on, of the joys resulting from holiness, and of the evils resulting from sin. The

power of God's character, when thus developed, will ever increase; and of course his ability to create, govern, and bless intelligent minds. Thus though God is ever the same, yet his character affects other moral beings in various ways, according to their characters. The natural sun pours forth tides of light, ever the same, but producing according to the nature of the objects exposed to its rays, numberless varieties of colour. God's character includes all perfections which any exigencies of moral government may demand. These are developed when benevolence requires, during the progress of moral government; and when in the course of things the rays of his glory have experienced a prismatic separation, his creatures will learn by observation that excellence of God which he always knew by consciousness. And when the full glory of God's benevolence shall be seen, and its attractive power felt, it will exert moral omnipotence. God will be the sun of the moral universe. He will be felt to be the Lord God Omnipotent. Then let the system increase forever, yet will he bind them, by a strong moral influence, of sweet, constraining power, to himself as their glorious centre. And as they revolve around him, new forms of beauty, new floods of light, new tides of joy, will emanate from him, and enrapture the holy universe, as they gaze, and admire, and adore, glowing with sweeter and intenser love. God being thus in the centre of a holy universe, can gratify infinite benevolence. His intellect is exhaustless, his love corresponds with his intellect, his power to create is unlimited. In this state the felicity of God will be, not proud self-admiration, not a vain desire of applause from his creatures—of pride and selfishness he knows nothing, except that he abhors them with all his unmingled energy of feeling. He can receive nothing, he needs nothing. To give existence, and knowledge, and to produce every kind of beauty and perfection among moral beings, are his high and glorious prerogatives. It is his to fill the universe with the glorious and holy fulness of his own mind, the exhaustless fountain of all perfection.

Thus we see in what physical and moral omnipotence consist. Unite these in one character, and you behold the king concerning whom we speak. This is he concerning whom it is written, "Thine O Lord is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art highly exalted as head above all. Both riches and honor come of thee, and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name."

II. The law.

Concerning the law of God, much has been said; but as it is a very important subject, and often misunderstood, it deserves careful attention. If this is misunderstood, the government of God will seem to be a perfect chaos of mysteries. If well understood, all will be light, and harmony, and beauty.

Some seem to think of God as a being of almighty power, cold and distant in his feelings, strict in his requirements, ready to notice the least failing, severe in his punishments, implacable when once offended, and taking delight in the punishment required by justice, for its own sake. A cold chill seems to check every current of warm and tender emotion, when once his name is mentioned. They have perhaps heard much of the purity, and strictness, and spirituality of his law, and of its power to slay the sinner's vain hopes. It may seem to them a law, good in theory, perhaps, and suited to the purposes of a sovereign God who cannot sympathize with us in our tender feelings, and adapted to produce a display of exact justice for his glory, and according to the counsel of his own will. Still, however, there is within a secret dissatisfaction with God and his law. Their feelings, if expressed in words, might be something like these—'How pleasant are the attachments of social life. How de-

lightful to enjoy the society of a dear friend, who can appreciate and reciprocate my love, and kindly overlook and forgive my faults. But a law like that of God, repels me from him, chills every warm emotion, and checks every rising hope. "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, with all thy mind, and with all thy strength, and thou shalt love thy neighbor as thyself." This do and live. This neglect to do, and die forever. How severe. God is indeed almighty, he can command me to do it, and he is able to punish me if I disobey. But to be so commanded to love God, and to be so threatened if I do not, seems strange. It must indeed be right, for God has done it. But oh, it is too fearful, it is too discouraging.'

Let us then examine the law of God, on principle. In order to explain its principles, let us consider first the application of the law to a pure spirit, as the most simple case. The happiness of such a spirit must depend on three things, knowledge and love and action. For bodily appetites do not exist. Knowledge then in this case is the food of the mind; and to be without knowledge is not good; for emotion and action in the spiritual part of man, cannot be produced without knowledge, any more than sensation and action can be maintained in the body without food. But all true knowledge consists in understanding the nature of God and of his works. This knowledge God alone can communicate in perfection; for the maker best understands himself and his works. Hence a mind fully and constantly taught by God, will have a constant supply of food, and will be capable of increasing power of feeling and action. Hence an entire surrendry of the intellect to God, to be enlarged and enlightened by his intellect, is essential to the lasting happiness of the mind. In other words, a mind in this state always feels and acts according to the best motives, and uses the powers of a free agent in the best manner possible.

Knowledge precedes love, and is essential as the means of producing it. But the chief happiness of the mind, consists

in love. But love is a diffusive feeling, and requires an object. If the object loved can reciprocate it fully, it is encouraged and increases. And such is the nature of the mind, that if love could be reciprocated and encouraged forever, it would increase forever. But the power to reciprocate love to this extent, cannot be found in any finite mind. The power to return increasing love for love, belongs to God alone. But God is in this respect exhaustless,—for he is love, and he that dwelleth in him dwelleth in love. Hence, as the knowledge of God which produces love, increases, so will the love of the mind to God increase; and as this love increases, so will the reciprocating love of God increase. And since the knowledge of God cannot be exhausted, it is evident that the mind can always increase in love. So long as God is light, he that dwelleth in God will behold new and clearer light; and so long as God is love, he that dwelleth in God, will experience new and increasing love. Hence it is that the mind is capable of everlasting life, and of life ever increasing. This, as it regards mind, as such, is an exposition of the law of God, on philosophical principles. This use of the powers of a free agent, is holiness—for a voluntary consecration of the powers of the mind to God, makes the mind holy. It appears therefore that God is so far from being without feeling, that he is the very fountain of the purest and tenderest love. So much so, that the mind will only approximate towards a full knowledge of God, but never fully realise his perfect purity and loveliness. In this sense, the mind can drink forever, of the waters of the fountain of life, however large its desires.

And as it regards the power of loving other finite minds with holy love, it depends entirely upon the effect of the love of God upon our own mind. If the mind increases in the power of loving God, it is capable of loving a larger circle of finite minds, and of loving them with purer and more ardent emotions. And all moral character that is truly lovely, in any mind, is the result of the influence of the character of

God upon that mind. Therefore the only way to love our neighbor as ourselves, and with truly benevolent feelings, is first to enlarge the mind with love to God.

To a mind therefore which does not pervert its faculties, that is, to a holy mind, the character of God appears inexpressibly glorious and attractive. The noontide splendor of the sun, the milder beauty of the moon, the cheering influence of diffused light, the genial warmth of the solar rays, the refreshing fragrance of perfumes, the soothing or spirit-stirring power of harmonious sounds, the mingling colours of the rainbow, the sustaining and invigorating influence of food, the exhilarating power of wine, that maketh glad man's heart, and the tenderness and joy of the purest and most ardent of all human attachments, are but faint and feeble emblems, to shadow forth the sweet influence upon the soul of the knowledge and love of that pure and perfect one, whose favor is life, and whose loving kindness is better than life. Thus far concerning the mind alone.

Let now a mind thus devoted to God, be connected with a secondary material system, from which originate the natural affections. Let this system be sustained by animal life ; let the origin, progress, support, and comfort of this life, depend upon sensation and appetites of various kinds, and upon such material elements as tend to gratify these powers of sensation and these appetites. And let this whole system be designed to illustrate the relations of the soul to God, and the influence of his knowledge and love upon the soul—then properly to regulate this secondary material system will be easy, and it will at once coincide with the main design of the law of God, and give daily assistance in fulfilling the higher duties of the mind. Such is the human body. Examine therefore the human mind according to principle, examine its union with the body, examine the structure of the body, the social affections, the powers of sensation, and the appetites, and you will find that the law of God is merely a comprehensive statement of the only possible way in which a man can become

perfectly happy; and that if it fully regulates the mind, its benign effects will also be experienced in regulating the powers and faculties of the body. The Bible is the key to both mind and body; it explains their union, and how to perfect both. And the influence of the knowledge and love of God, is the power which gives harmony and perfection to both. And no man can cultivate properly either his intellect, or his heart, or his social feelings, or his bodily faculties, who neglects the law of God.

Why then, it may be asked, do such prejudices exist in this world against God and his law? Why do so many dislike him, and his word, and his service? And why do so many, who, for reputation's sake profess to love him, entirely evade the claims of his law, and live selfish and worldly, if not immoral lives? And why do so many complain of the severity of the penalty? These questions are easily answered. It is not because God is unlovely, or unkind, or unfeeling, or because the penalty of his law is too severe. But because pain is caused in a sinful mind, by a view of holiness and by its influence. Let us consider the penalty, as arising from this cause.

Experience teaches us that to the pure, perfect purity is lovely, to the sinful it is terrific—not because it is in itself unlovely, but because it produces in a sinful mind a conviction of unworthiness and guilt, and calls for confession and humility and repentance. But a sinful mind is of course a proud mind, and pride always produces a tendency to self-justification, and an aversion to the pain and shame which precede and attend penitence and confession, until the joy of pardoned sin is felt. Of course a sinful mind in the presence of God, would be deeply pained by the purity and loveliness of his character. And until pride is overcome, an increasing sense of the purity and loveliness of God, will but fill the soul with increasing pain and shame. Anger also will immediately arise from these painful sensations, and as the exciting cause increases in power, will more and more inflame the mind.

During this process, depravity will increase, and of course the mind will become more and more sensitive, more and more irritable, and more easily kindled into a flame of anger. Moderate degrees of truth and holiness will inflame such a mind, as a current of common air inflames kindled charcoal fully dry. Pure and perfect holiness and truth will raise it to a flame like that produced by oxygen, operating in like circumstances. What then must be the influence of the full energy of the truth and holiness of God, upon a sinful mind? Will not God seem to him like a consuming fire? Would it not imply a want of truth, and purity, and ardent feeling in God, if it were not so? But the truth and ardent feelings of God are immeasurably great and exhaustless. And the same manifestation of the character of God that satiates the desires and increases the purity of the righteous, will be regarded by a selfish mind with increasing pain and fear and anger. But if a mind is such as to be angry at the sight of truth, and love, and diffusive benevolence, the criminal cause of misery lies in the sinfulness of its own character, and not in the character of God. And if the endless increase and diffusion of good is viewed by any mind with angry eye, the mind which is such as to be inflamed by a cause like this, must burn forever and ever. For shall a finite, sinful mind, claim the right to impede the progress of infinite good? If any man is so fool-hardy and guilty as to throw himself into a furnace, is God to be blamed for his destruction? Or shall God be under obligations to suspend the operation of fire upon the body, and thus encourage others to do the same, and thus subvert the laws of the material world? Apply these principles to the moral world, and the whole mystery of endless punishment ceases. It is a voluntary burning during all its endless duration. It is the burning caused by the fruitless conflict of unhumbled pride with the truth and benevolence of God, by the anguish of defeat, which conscience pronounces just, and by the fire of anger, kindling more and more, as God's benevolence entirely frustrates

selfish and malevolent designs. This is the import of these inspired words—"thou shalt make them as a fiery oven in the time of thine anger, the Lord shall swallow them up in his wrath, and the fire shall devour them. For they intended evil against thee, they imagined a mischievous device which they are not able to perform. Be thou exalted, Lord, in thine own strength, so will we sing and praise thy power." Selfishness, then, which is forbidden by the law of God, is the cause of all the miseries of a sinful mind, engaged in a hopeless and endless controversy with God. No wonder then that a proud and selfish mind should dislike a being so pure, and gentle, and lovely, because he is yet so energetic in the exercise of moral influence, as entirely to frustrate all selfish designs.

Were the mind of any man who is now entirely selfish, to be exposed to the purity and loveliness of God, he would find himself so pained by the disclosure which it would make of his own deformity and ill desert, that he would be irritated and enraged at once, and kindle into a flame of anger. Experience throws light on this subject; the angry feelings of proud and haughty minds, in view of a true exhibition of the character of God, imperfectly made by man, or the deeper distress caused by the illuminating power of the Holy Spirit, when he presents more clearly the truth and purity of God, show on a small scale what would be the effects upon them of a perfect vision of God. Should the Lord Jesus Christ be revealed from heaven to such in all his glory, he would seem to them to appear in flaming fire, with his mighty angels, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; and they would be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, should he now come to be adored by his saints, and admired by all them that believe. The character of Christ is the same; but in benevolent minds it would excite admiration and love, in selfish minds it would awake fear, kindle volun-

tary and guilty anger, and pain them forever like flaming fire. That he is so holy, is a cause of gratitude and praise to all who are pleased with pure and gentle love, diffusing itself with ever increasing energy and glory and perfection.

Another view of this subject may be taken. The mind has unbounded desires and undying energy. If it desires to be satiated with the knowledge and love of God, its eternal happiness is certain, for God is exhaustless. But if it has insatiable and selfish desires of praise, or of power, or of sensual gratification, its eternal misery is certain. For the desires will be eternal and increasing, but the means of gratifying them will cease at death. For the holy will admire none but God and holy beings. And all selfish beings desire pre-eminence, and none will concede it to another, and all the objects of worldly ambition will cease. For the lust of the flesh, the lust of the eye, and the pride of life, are of the world, and the world passeth away and the lust thereof. The result will be everlasting hunger of soul, everlasting and burning thirst, a fever of insatiable desire, forever increasing, forever unsatisfied. In accordance with this it is written, "When I spake ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, behold my servants shall eat, but ye shall be hungry; behold my servants shall drink, but ye shall be thirsty; behold my servants shall rejoice, but ye shall be ashamed; behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit." But it is evident here, as before, that the misery of the mind arises from voluntary and perverse desires. And it is an excellence in God, that his character is not such as to satisfy them.

I have been thus particular as it regards the law of God, and the reward which arises from keeping it, and the punishment which arises from disregarding it, because many seem to ascribe to God a kind of omnipotence, as it regards rewarding and punishing mind, altogether inconsistent with

what experience teaches us of its nature. Let a man understand the nature of God, and of his own mind, and he will see that perfect benevolence and perfect wisdom, could devise no other or better law, reward, or penalty; for God's own character, according to the nature of free agency and of mind, cannot but reward holiness and punish sin.

Men seem to be aware of the power of contending elements in the natural world, and of the influence of material powers on animal life. They fear to be exposed to storms, and tempests, and raging seas, and earthquakes, and consuming acids, and caustic alkalies, and the galvanic shock, and lightning, and devouring fire. But of the power of contending elements in the moral world, they seem not to be aware. We do indeed hear something of the conflict of contending *human* minds, and of flashes of eloquence, which electrify or burn. We hear of keen reproach, which like a sword pierces the soul. We hear of collections of men whose souls melt and glow with joyful emotions under the moral power of one holy mind. We read of men cut to the heart by the truth, and crying out, and gnashing with their teeth, and stoning the holy speaker.

But by a strange delusion many have been led to look on God as a great quiescent being, incapable of any deep feelings, and without energy of intellect or expression. But read his word, and the delusion vanishes. It is instinct with life and power, it is sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, joints and marrow. How does he marshal all the elements, to shadow forth his high conceptions of the power of his own mind. "The Lord is slow to anger, and great in power and will not at all acquit the wicked. The Lord hath his way in the whirlwind and in the storm and the clouds are the dust of his feet. He rebuketh the sea and maketh it dry, and drieth up all the rivers. Bashan languisheth and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt and the earth is burned at his pre-

sence, yea the world and all that dwell therein. Who can stand before his indignation, and who can abide in the fierceness of his anger?" These emblems here and elsewhere, denote merely mental energy, and are used to denote great moral changes in heaven or on earth. God's mental energy is shadowed forth by his physical power. What finite mind then can endure, or be strong, when such energy is arrayed against it? Truly a sinful mind is surrounded by sleeping tempests, and fires ready to kindle at a word. It walks on the brink of a volcano; it is overhung with black clouds, charged with forked lightnings, ready to dart forth and drink up its life, and consume it with an utter consumption.

When God says of himself, "a fire is kindled in my anger and shall burn unto the lowest hell," and when it is said that men were "scorched with great heat, and blasphemed the name of God, which hath power over these plagues, and they repented not to give him glory," can any one mistake the import of such language? Nay, combine all the power of fire, and lightning, and storm, and earthquake, and yet you do not even approximate to the reality. And yet to be so pure and holy and energetic as thus to consume the wicked, is the glory of our God, for it is the safeguard of the holy universe.

In this discussion, I have spoken chiefly of the mind, and have omitted to mention bodily suffering. I do not wish to settle the question as it regards this. The view already taken of the inevitable consequences of unpardoned sin, offers all needed motives. Corporeal pain may exist, but it must be as a drop in the ocean.

III. The origin, progress, perfect establishment, and ultimate extension of the kingdom of God.

We have considered the general nature of the kingdom of God, as a moral government, the nature of free agency, and of motives. We have considered the character of God the king, and the extent of his power in the material and moral

worlds. We have seen that the power of God, as governor of the moral world, is essentially different from his power as governor of the material world. The former depends upon his power to produce and present motives, the latter does not depend at all upon this power. We have shown that a full development of the character of God, and of moral beings, will take place in the natural progress of moral government, and that this will bring into exercise his moral omnipotence, by producing all motives, necessary to enable him from the time of this full development, to govern all moral beings whom he may choose to create. We have attended to the requirements of his law, the rewards of obedience, and the punishment of disobedience. We have considered the influence of obedience to the law of God, first upon the mind, then upon the body, showing the joyful effects of the knowledge and love of God on both. We have noticed the influence of disobedience upon the mind, and the power of the truth, and of the energy of God's mind, when brought into action to punish a sinful mind according to the degree of its depravity. And we have shown that in these effects there is nothing arbitrary. They result from the nature of God and of moral beings. And the severity of punishment which follows persevering disobedience, is caused by the influence of a perfect character upon a sinful mind. It implies no cruelty in God, but rather arises from the energy of perfect benevolence, encountering and defeating the proud and malevolent tendencies of a sinful mind. Viewing the subject in this light, we see that the origin, progress, perfect establishment, and ultimate extension of the kingdom of God, should be regarded with deep interest by every rational mind. Since the kingdom of God in its perfect state will include all perfection, and exclude all sin, we should ardently pray " thy kingdom come, thy will be done on earth as it is in heaven." And we should, with increasing earnestness, look for and hasten unto that greatest of all days, when this kingdom shall be immoveably established, and be prepared for an unlimited increase in numbers and holiness.

In attending to the past and future progress of this kingdom, we must rely upon the Bible alone for those facts which nature does not teach. Without the Bible we can learn the nature of the mind and of free agency, the being of one God, his law, and the original principles of moral government, as exhibited in just reward and punishment. Revelation, as distinguished from natural religion, discloses to us new truths as it regards the existence of God in three persons, the agency of these three persons in sustaining and illustrating all the principles of a perfect moral government, espesially the secondary principles, that is, those of atonement and moral renovation. It relates also past facts in the history of moral beings, the connexion of these facts with the present system of things, and the connexion of the present and past, with the future result of the whole system. The Bible includes both of these classes of topics. It exhibits the principles of moral government as taught by nature, and it also reveals the system of moral government which God has in fact organized in accordance with these principles. The chief difference between natural and revealed religion, lies here. One discloses principles, the other a system of facts illustrating those principles. To this system of facts, your attention will now be directed.

The kingdom of God originated when first he began to create moral beings, and to govern them by motives. When this was, we cannot decide. All that we do know is, that antecedent to the revolt of the fallen angels, a moral government existed, administered according to the principles of law and of justice manifested in rewarding obedience, and of justice to be manifested in punishing disobedience, should it occur. The duration of this period, and the number of moral beings in existence when the revolt of the fallen angels took place, cannot be stated, for on these points revelation does not give any definite information. Leaving these things to be illuminated hereafter, we proceed to notice what God has revealed. During the extension of this moral government thus administered, the time came when existing motives

ceased to exert power enough to prevent disobedience to the law of God. Then it was that moral evil first entered the system, by the revolt of the Devil and his angels, and required a new exhibition of God's character as moral governor. This was made by permitting an amount of sin to enter the system, deserving punishment on principles of justice, and in permitting it to be connected in one system of evil, and then organizing a system of means by which as much of this evil might be removed on principles of grace, as a regard to the general good would permit, and by then disclosing such an amount of moral power, as entirely to overcome the injurious influence of the remnant of moral evil. This being done, the progress of his moral government will never again be impeded by the entrance of moral evil of any kind; but such will be the state of the moral system of the holy universe, as to exclude all evil, and to render possible an unlimited increase of good. This final victory of good over evil, is the great subject of the Bible. We are conducted to the close of the present system of things, behold God triumphing in the accomplishment of his benevolent designs, hear the notes of the song of victory when his kingdom is fully established, and behold the glories of the heavenly world illuminated by the full orbed splendor of the Sun of Righteousness. Here the record closes, denouncing woes upon him who shall add to, or take from, the true and faithful sayings of God, and giving assurance of the speedy consummation of all these things. This is a comprehensive view of the subject. In order to understand it more in detail we need to advert to the following particulars.

The entrance of moral evil. The nature and principles of a kingdom resulting from its entrance, called in the Bible the kingdom of darkness. The nature and circumstances of the human race, and the place occupied by them in the great system. The system of grace by which a part of the whole amount of moral evil is to be removed, and a part vanquished: and the principles and final results of the great moral conflict.

In speaking of the entrance of moral evil, we are to reason entirely from the principles of moral government disclosed in the Bible. It is desirable to know two things with regard to it. First, that it does not imply any want of benevolence in God ; secondly, that no excuse, or apology, can be offered for those who began the revolt from God.

It does not imply any want of benevolence in God, for infinite benevolence would require God, if possible, to create, govern, and bless, moral beings forever. But if, during this progress of creation, he foresaw that an amount of moral evil would enter, infinitely small in comparison with the whole amount of good to be produced, and yet inevitable as an incidental result at some period of the progress of the system, benevolence required him to organize the system, notwithstanding he foresaw this result. But if, in addition to this, he foresaw that he could in part remove the evil, and in doing this make such a disclosure of his own benevolence as would endear him forever to all holy beings, and destroy the power of the wicked remnant, still more did benevolence require him to organize the system. But if, in addition to this, he foresaw that this victory over the remnant of evil beings, would produce a moral influence which would contribute forever to the stability of his government, and to the good of his enlarging empire, still more did benevolence make the same demand. If it is inquired, why could not the entrance of sin be prevented? the Bible furnishes a reply. The certainty that moral evil will at length be prevented from entering the system again, is ascribed to the moral power to be exerted by the character of God, when at a certain time in the progress of things it shall be fully disclosed. Of course the reason why it did enter before, is to be found in the fact that antecedently to this time, such a disclosure had not been made, and of course moral power did not exist sufficient to prevent the entrance of some sin. This implies no imperfection in God. For free agency implies a natural power to sin, and moral omnipotence does

not imply a power to present to free agents motives which do not exist. Therefore, if the number of moral beings increases to a certain amount, a time will arrive, in which the entrance of moral evil will take place for want of motives powerful enough to prevent it. Moral omnipotence can then be produced by so overruling this entrance of evil, as to illustrate still farther the nature of moral government, the benevolence of God, the nature, tendency and evils of sin, and the nature, tendency, and joyful results of holiness. This being done, the system is safe from fear of any new evil, for the Lord God now reigneth omnipotent in moral power, King of kings and Lord of lords, for ever and ever. Thus we see that the entrance of moral evil does not imply a want of benevolence in God, and that educing great good out of this evil, does imply and illustrate infinite benevolence.

That the sin of those angels who commenced the revolt, admits of no excuse or apology, is evident, because to assert that sin is not criminal, where existing motives are not powerful enough actually to prevent it, would excuse all sin; for when does sin take place in any other circumstances? To suppose that sin is never criminal unless it takes place in view of motives which do in fact prove powerful enough to prevent it, is to suppose that sin is never criminal, except in cases when it does not take place. It is enough to make sin criminal, that it takes place in view of motives which ought to prevent its occurrence. We admit the principle, every day, that motives are often insufficient to produce obedience, which are yet sufficient to render it inexcusable. What government could be maintained for a moment on any other principle?

The nature and principles of the kingdom of darkness, are easily understood. The fundamental law of the kingdom of God, is benevolence, arising from the influence of supreme love to God. The fundamental law of this kingdom is selfishness, originating from the alienation of the mind from God. The manner in which selfishness results from alienating

the mind from God, will be apparent, if we consider the influence of this alienation in a specific case. I select the case of the Devil, because the Bible informs us that the leading features of all selfish characters resemble his. And reason teaches the same. The leading traits of all selfish minds are alike, and the leading traits of all benevolent minds are alike.

The Bible ascribes to the Devil great intellectual power; of course, so long as his intellect was under the control of that of God, according to the law, he would be capable of degrees of love, great and ardent in proportion to his intellect; and the union between him and God ought to have been always peculiarly intimate and tender. Hence any criminal and ungrateful violation of this union would make it peculiarly difficult to restore it again, for in cases where peculiar love ought to be given, any act of unkindness is felt keenly, in proportion to the obligations violated. Of this, the sinning individual is always conscious, and shrinks from the presence of the injured one. Now if a desire of being as God, knowing good and evil, was the original sin of the Devil, and if thus his intellect cast off the restraints of God's, and his love ceased to respond to the love of God, these principles would at once operate. And justice would forbid God to cease to frown upon such an act. Hence the favor of God once lost, could not be regained; and he came into eternal darkness, when he lost the smiles of God. The ardent desires of his mind were once satiated by the love of God; but having now forsaken the fountain of living waters, he must drink elsewhere, for the mind has a quenchless thirst, which must be satisfied either by the love and praise of God, or by the praise of his creatures. His mind, alienated from God, had then no resource but the praise of creatures. This at once placed self in the centre, and exhibited pride. Then followed an aversion to all just views of the character and government of God, as painful, and a desire to receive from others that praise which is due to God alone. This of course

led him to exert an influence against the government of God, as interfering with his pride, and to attempt to detach others from him. As it became unpleasant to view things as God viewed them, his intellect was used to gratify his pride. This of course led to false reasoning, and lies; for reasoning correctly, and speaking the truth, would at once condemn his conduct. Any interference with his pride, of course excited anger, and malice, and revenge, and a desire to murder was the natural consequence. The Devil, according to the Bible, is of all wicked spirits, most distinguished for intellectual power, having therefore, through pride, fallen under condemnation, we see that he would at once become the father of lies, and a murderer from the beginning. And in all other cases, the alienation of the mind from God, produces the same results. A love of the truth, and benevolence, exist when the mind is united to him; a love of false views, and malevolence, always follow alienation from him. And all systems, based on selfishness, must, in the nature of the case, be sustained by false reasoning and lies. This is an analysis of the principles of the kingdom of darkness, conducted according to the laws of mind, as disclosed by facts. The extent of this kingdom is not definitely stated. The Bible evidently teaches, that the number of evil spirits, acting on these principles, is great. They are called principalities and powers, and rulers of the darkness of this world. The bond of their union is evidently not benevolence. But as it regards opposition to the government of God, there is such a coincidence of feeling, as to unite them into an opposing party, on selfish principles. The same opposition to human governments is found to unite outcasts from human society into an antisocial conspiracy. And so far as this arrangement does not interfere with the personal pride and selfishness of those who compose it, a sort of society will exist on selfish principles. Thus the evil angels co-operate with the Devil, in opposition to the government of God. And according to the Bible, all men who act on the same principles do, though

generally not aware of the fact, compose a part of this kingdom. For by adopting and acting on these principles, they do at once alienate themselves from God, and expose themselves to an influence exactly according with their own depraved desires. And experience shows us, that in the same degree as pride and selfishness increase, do men become less and less sensible of their own depravity and danger, and more and more confident in their exemption from the power of temptation. Those therefore who adopt the selfish maxims of the kingdom of darkness, are at once drawn by the power of moral affinities into the ranks of evil spirits, and repelled by a moral repulsion from the ranks of holy beings. Hence a transfer from selfishness to benevolence is thus described in the Bible. "The Father hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son."

The nature of the human race, is taught by experience and the Bible. Their peculiar circumstances, and the place occupied by them in the great system, are taught in the Bible alone.

In man are united two systems; one mental or spiritual, the other material. Intellect and moral character, reside in the mind. Animal life, social feelings, appetites, and powers of sensation, reside in the secondary and material system during its union with the mind. The Bible and experience decide that the mind of man always exhibits a selfish moral character, and never benevolence, until it has undergone a great moral change, produced by the Spirit of God, and commonly called regeneration. The material system is not depraved in a moral sense, nor is it the cause of moral depravity. On the other hand, it is designed, as the Bible plainly indicates, to assist in reforming the depravity of the mind. And as the mind is to be restored to a conformity with the principles of God's government, the structure of the body, the social relations depending on animal life, the origin,

progress and close of animal life, the tendency to dissolution existing in the animal system, and the pains and diseases to which it is incident, are all designed to illustrate moral changes in the mind. These are of two kinds, either those produced by regeneration and sanctification, if the mind is restored to holiness, or those produced by an increase of depravity tending to final and utter ruin, if the mind is not regenerated. In the Bible, the first class of changes, is spoken of as occurring after a new life of the mind has been produced by the Holy Spirit, and as finally resulting in the everlasting life of the mind, produced according to principles already stated, by an entire restoration to the knowledge and love of God. The other class of changes is spoken of as occurring during the progress of a mental disease, resulting in the everlasting death of the mind. The pleasure and everlasting joy resulting from the first class of changes, is illustrated by analogies derived from food, drink, light, cheering warmth, musical sounds, perfumes, and all the joys of social intercourse. The eternal pains resulting from the last series of changes are illustrated by analogies derived from hunger, thirst, devouring fire, thunder, lightning, storms, tempests, diseases, pains, darkness, and death. An examination of all the language of the Bible used on those subjects, would, without any explicit statement of the fact, lead to the conclusion, that this adaptation of the material system to furnish such analogies and illustrations, was a matter of forethought and design. An examination of the external material system, with which we are connected, including the solar system, the mineral, vegetable and animal worlds, would lead to the same result. But we are not left to mere inference; the statements of the Bible on this subject in particular cases, coinciding with the general use of language derived from the material world, plainly proves that in constructing the human body, and the external material system with which it is connected, God did design to illustrate the principles of the mind and of his moral government. This is

the foundation of all figures derived from the material world, and of the symbolical language of prophecy. It also explains the principles of quotation from the Old Testament, adopted by the New Testament writers, as taught by God. An examination and classification of the symbols used in the Old and New Testaments, in describing the origin and progress and future results of the kingdom of God, will furnish principles which will reduce the whole subject of symbolical, figurative, and prophetical writing, to a more perfect system, than has yet been arranged.

The circumstances of the human race, and the place which they occupy in the great system, as taught in the Bible, are matters of deep interest. For there we learn that it is by his dealings with the human race, that God designs to remove a great amount of moral evil from the system, and to produce that moral influence, by which the whole system of holy beings shall be rendered forever safe from fear of evil. These ends are obtained by the sanctification and redemption of the church. For it is said by inspiration, that God created all things, to the intent that "unto principalities and powers in heavenly places might be known by the church, the manifold wisdom of God." And it is evident that the history of the human race is a matter of deep interest to all beings, holy and unholy. Those who are unholy, looking with dread to the final consummation to be produced by the redemption of the church; and the holy, rejoicing in view of the glories of that day, and praising God at the redemption of every individual who is to be numbered among the members of his church. It is also evident from the Bible, that those who are redeemed from men, will, on account of the manner of their redemption, and the peculiar character produced by it, be qualified to assist in regulating the future progress of God's government, being made kings and priests unto God forever. This language is not hyperbolical; no words can describe that exceeding and eternal weight of glory which awaits those who become holy in this

world. Nature does not teach this, but revelation does, for it is written, "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God. And it is not going beyond the explicit instructions of revelation to assert, that no order of created beings ever has occupied, or ever will occupy, a place so important as that assigned to those redeemed from the human race. For moral evil is not to enter again, and a second church is never to be redeemed, nor a second victory over moral evil to be achieved.

In organizing the system of grace, by which these results are to be obtained, God has disclosed the perfection of his own mode of existence. It is a perfection in God so to exist as to be able to illustrate and sustain all the principles of a perfect moral government, when benevolence demands it. But God does thus exist, for he exists in three persons. He can therefore sustain and illustrate the three great departments of moral government. These are the principles of law and justice, the principles of atonement, and the principles of moral renovation; these three persons are in the formula of baptism, called by the names, Father, Son, and Holy Ghost. This order of the three equal persons, arises from the relation of the departments which they sustain. The Father sustains the original principles of law and justice. These would condemn the whole human race. An atonement is needed in order that sin may be pardoned without diminishing the influence of the law, this the Son has made, and he illustrates the principles of pardon, and is the advocate who pleads the christian's cause, and repels the accusations of the accuser. An agent is needed in order to deliver the mind from the power of selfishness, and to restore it to obedience to the benevolent principles of God's government. This the Holy Spirit does by the truth. He illustrates the principles of moral renovation. These are the fundamental principles of

a perfect moral government. The original principles of law and justice, obviously take the precedence of those of atonement, and an atonement must obviously be made, or be seen in prospect, in order to justify regeneration. Hence in the order of nature the department of the Father precedes that of Christ, and the department of Christ precedes that of the Holy Spirit; although in applying the principles of grace, the influence of the Holy Spirit is felt, before faith in Christ takes place. In the formula of baptism, reference is had to the order of the three persons of the Trinity, according to principles of moral government. In the remarks of Christ to Nicodemus on these points, reference is had to the order in which men experience the influence of the Holy Spirit, and of the atonement, when they are prepared for the kingdom of God. To this also reference is had, when it is said that Christians are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.

The positive ordinances originate thus. The Father, as administering the principles of law and justice, elects and saves as many as the public good will permit, prepares for them a kingdom, and receives them to that kingdom. Thus it is written, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then follows the day of everlasting rest which remaineth for the people of God. They are *pardoned*, through the atonement, and *sanctified* by the Holy Spirit. Hence the positive ordinances of christianity are three; one to *commemorate the rest* remaining for the people of God, and to *prepare them for it;* one to commemorate *pardon* by *the atonement;* one to shadow forth the *agency of the Holy Spirit* in *regeneration.* There is therefore in the kingdom of God, a natural foundation for these and for no more. These at present are, the christian sabbath, the Lord's supper, and baptism. Before the coming of Christ, they were, the seventh day sabbath, sacrifices, and circumcision. The significancy was the

same as it now is. The circumstantials only were changed when Christ came. The principles are also unaltered. The multiplied rites of the Jewish ritual, had reference to only these three ordinances, as essentially distinct, and were designed to illustrate the truths connected with one of these three. These then are the essential ordinances of the kingdom of God, which the church is bound to maintain and illustrate. The church is a body of men professedly regenerated, organized by divine appointment to maintain and extend the principles of the kingdom of God. Officers are chosen whose duty it is to expound the word of God on the sabbath, to administer the other two ordinances, and to promote the best interests of society whenever occasion offers. This order of men is the Christian Ministry.

The principles and ultimate results of the great moral conflict between good and evil beings, can be easily derived from the remarks already made, as it regards the kingdom of God, the kingdom of darkness, the nature and circumstances of the human race, and the means of grace.

The principles on which the progress of the kingdom of God depends, must obviously be derived from the following sources.

1. Correct views as it regards the nature and moral character of the human mind, and its relations to the moral government of God.

2. Correct views of the human body, as it regards its influence upon the mind.

3. Correct views of the exterior material system, as it regards its influence upon the human body, and through this upon the mind.

No one can deny that this world was made for man, nor that the mind of man is made for eternal existence. All things therefore which affect the mind must be considered, if we would form a correct system of mental education, to secure the eternal welfare of the human race and promote the interests of the kingdom of God.

4. The statements of the Bible on all these points must be deemed true, whatever opposing systems may be swept away. Let God be true, and every man who denies his statements, a liar. This is not only the voice of revelation, but of reason and sound philosophy. For the maker best understands his own works. And if he has given us his views, as it regards the human mind, and the human body, and the material world around us, and the whole system with which they are connected, why should we turn away from the noon-day sun, to follow delusive meteors of pretended science, and of philosophy falsely so called?

The supposition that the Bible teaches nothing on these subjects, is as false in fact, as it is unreasonable in theory. For if God is engaged in renovating the moral character of the human mind, and if experience teaches us that matter does powerfully affect mind, are we to suppose that God overlooks this influence? Or that seeing its influence, he has furnished the human race with no principles to enable them to derive from it all possible good, and to avoid the evils resulting from ignorance on this subject? The Bible does not indeed contain regular treatises on mental philosophy, literature, painting, sculpture, engraving, chemistry, botany, zoology, mineralogy, the solar system, the mathematical sciences, optics, or harmonies, or on the human body, or on the powers of sensation and perception, or on the appetites, or the natural affections originating from the family state. *But it does throw light upon them all.* It does show their connexion with the government of God, and his design in the formation of the material system, and its influence on the mind. And the more extensive our researches in any department of these sciences, if we adopt the maxim of the wisest of men, that "the fear of the Lord is the beginning of wisdom," the more clearly shall we be able to trace the design of the maker in forming the material system. Solomon was not an unattentive observer of the material world. Some of his writings, with regard to the

human frame, and social relations, are yet extant; and "he spake also of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall, he spake also of beasts and of fowl and of creeping things and of fishes." Nor was his wisdom of human origin. For it is said that "God gave unto Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled all the wisdom of the children of the east country, and all the wisdom of Egypt. For he was wiser than all men, than Ethan the Ezrahite and Heman and Chalcol and Darda the sons of Mahol, and his fame was in all nations, round about. And there came of all people to hear the wisdom of Solomon, from all the kings of the earth which had heard of his wisdom." He wrote also concerning the kingdom of God. And although we have not his treatises on the external material world, yet we have the result of his researches, so far as they tend to illustrate the kingdom of God, in the three books which God has preserved for our use. If the principles disclosed in these books are indeed the statements of the framer of the universe, with regard to his own works, reason at once teaches us that they should be the basis of every system of mental discipline, and that the influence on the mind of the material system with which it is connected, should be regarded as a subject of the highest consequence. The changes which an application of these simple principles would produce in the social relations of life, in systems of education, in the principles of business, and in government, are great and important. Greater and more important than the principles of Bacon produced, for a greater than Bacon is here. Nor let it be said that the great body of the community cannot be made to understand a system so complex. Attempt to teach morals, or to illustrate God's system, in abstract terms, and you cannot indeed interest the mass of the community. But this is not the fault of the Bible, but of those who neglect it. View and use the

material system as God directs, and the difficulty ceases. In the human body, in every family, and in all the exterior world, there is a storehouse of illustrations, which will enable one who uses them on the principles of the Bible, to illustrate, even to a child, the greatest truths of the Bible. The power of the Bible on the community, is owing to God's systematic use of illustrations, derived from the material world. This is especially true of our Saviour's discourses, and parables. Men in all ages use such illustrations instinctively, and know their power. Why then not adopt the principles of God, the maker, as it regards the material and mental systems, and their connexion? But the writings of Solomon, though a key to the whole system, are not peculiar in their views of the material world. The same principles pervade the Bible. The whole Bible is the work of one mind, as much as the Principia of Newton. To look at it otherwise, would be unphilosophical in the extreme. Omitting all the evidence of its divine origin, derived from miracles, prophecies, its moral tendency, and its effects on the world, there is more evidence in favor of the divine origin of every book of the Bible, as we now have it, than exists in favor of the truth of the Newtonian system. The power to explain the system of the universe, and the connexion of the mind, of the body, and of the external material world with it, as the Bible does, no more belongs to man, than the power to *make* the system itself. We see then, the nature and sources of the principles on which the progress of the kingdom of God depends.

The power and progress of the kingdom of darkness, must of course rest upon opposing principles—tending to subvert the principles of God's government, to debase and corrupt the mind and body, and to obscure the true design of the material system. When the history of this world is analysed, in view of the principles of God's government, as stated in the Bible, a wonderful result is disclosed. Not only are false systems of pretended religion found framed with superhuman skill, to exclude correct views of the inspiration of

the Bible, and of God's moral government, but principles hostile to the best interests of the human race, have been and are still artfully woven into all systems of education, and social intercourse. Pagan mythology and principles, are confessedly antichristian and pernicious. The effects of the writings of the pagan world, especially of Greece and Rome, upon the prevailing systems of education, should not be disregarded by the friends of God, and of the immortal soul. The effects of ancient and modern systems of *mental philosophy*, founded on false views of the *native moral character* of man, and of the *government of God*, deserve a careful investigation. The whole subject of counterfeit miracles and false prophecies, so often referred to by the Bible, as framed in order to produce *skepticism*, or *unbelief*, as it regards *true miracles and prophecies*, ought to be fully illustrated. In addition to this, all false views of the material system, systems of alchymy, of divination, of astrology, and all other systems tending to produce ignorance of the design of the material world, or to divert the attention of men from the government of the true God, ought to be examined on biblical principles. The result will prove that the god of this world, the spirit who worketh in the children of disobedience, is indeed strong and well armed. Not without cause does the Bible speak of mysteries of iniquity, after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness. This working of Satan is not limited to any one department. He is fortified in all. Nor is it strange that a being, such as the Bible asserts Satan to be, assisted by evil spirits so numerous as those fallen angels who kept not their first estate, should be able to do such things. He is the great enemy of the government of God, the leader of all opposing spirits. So God most fully testifies. To whom is the Gospel hid? To those "whose eyes have been blinded by the god of this world, lest the light of the glorious Gospel of Christ should shine into them." With whom does the church of Christ wrestle? "Not with flesh and blood," chiefly, "but with

principalities and powers, with the rulers of the darkness of this world." What is the christian's armour? "The sword of the spirit which is the word of God, and the shield of faith to quench all the fiery darts of the wicked one." What is the christian's strength? It is "the Lord, and the power of his might." Why does he need such strength, why does he need the whole armour of God? That he may be enabled "to stand against the wiles of the Devil." Does all this mean nothing? Think of Christ's warning to Peter, of Peter's fall, and of his earnest and heartfelt warning to all others; "be sober, be vigilant, because your adversary the Devil, like a roaring lion, walketh about seeking whom he may devour." Think again of the book of Revelation, where we read that Satan, *even after the millennium*, will go out "to deceive the nations which are in the four quarters of the earth, and to gather them together to battle;" and does all this mean nothing? If any man denies the existence and agency of the Devil and his angels, his credulity is great and pitiable and ruinous. He has adopted, against evidence and against reason, the very maxim which the Devil teaches first of all, and with most fatal success, if men are weak and credulous enough to be so deluded. What enemy desires to expose his own plans? What enemy does not love secrecy and stratagem and ambuscade? It is the extreme of folly and weakness to deny the existence of the Devil and his angels; especially to employ ridicule and sneers to shame the believers of the doctrine, deserves abhorrence, for it is hostility to the human race. We concede that it is not designed. But it is guilty. It is treating the word of God with irreverence. It tends to diminish the reverence of the community for the Bible, for Christ, and for his apostles. No principles can excuse their conduct, or their language, if the doctrine is false. For they have in every possible way asserted its truth. To deny it then is extreme folly and guilt. It is as if when England was threatened with invasion by Bonaparte, some one had taught the people to deny his existence, because he was to

them invisible. What did that people know of his existence, except by testimony, and the effects of his crafty policy? And as it regards Satan and his legions, have we not evidence as conclusive? The reported history of Europe, and the testimony of men, does no more prove the existence of Bonaparte, than the history of this world and the testimony of God, proves the existence of the Devil and his angels.

Those principles of interpretation which lead men to reject evil angels from among the moral beings affecting the destiny of man, would destroy the power of language, to assert or deny any thing with regard to God himself, which could not in like manner be evaded or explained away. These principles tend demonstrably to infidelity. Those who hold them may be prevented by circumstances from carrying them out to their full extent; but diffuse them among the community, and they will produce worse and worse results, until the whole Bible will seem to be a cunningly devised fable. For strike out of the narration of the series of facts recorded in the Bible, so conspicuous an order of moral agents, by the contemptible evasion of saying that they are introduced in accommodation to errors existing when the Bible was written, and it is against the laws of the human mind to expect much faith as it regards the rest of the plan. And results do correspond with these remarks. For the divinity and atonement of Jesus Christ, and the divinity and agency of the Holy Spirit, are generally explained away in the same manner, as is the existence of evil spirits, and by the same kind of sophistry. What more could the worst enemy of the human race desire? Surely he would wish to work in secret, and to remove all moral power which can oppose his progress.

The Bible also teaches us that the Devil has power to effect changes in the material world; but evidently his chief power lies in the moral world. Milton should not have ascribed his great power to his physical strength. Battles in heaven, such as he has recorded, never took place, and never will. The

symbols of the Bible do not indicate it. The chief power of the Devil lies in the energy of his perverted moral influence, in his snares of error, in his power to flatter and seduce, or to terrify by an opposing array of worldly influence. This influence however does not at all interfere with free agency, nor does it excuse human guilt. For when he appeals to the depraved passions of man, they act freely and wickedly, in view of sinful motives, just as in any case of temptation or seduction, by a perverted human influence. Love to God, and faith in his word, are a safeguard to all who desire to escape satanic influence. For it is written, resist the Devil and he will flee from you. Neither give place to the Devil; and the very God of peace will bruise him under your feet shortly. Hence wicked men have no excuse, if they are deluded by the Devil. They give themselves up to his influence. These things it seemed needful to say, as it regards the principles of the great moral conflict between the kingdom of God, and the kingdom of darkness.

The results of the great conflict between good and evil, will be worthy of the benevolence of God. Stated comprehensively, they are these—on earth, a general and entire victory over the kingdom of darkness; in heaven, the final establishment of the kingdom of God in a perfect state; in the material system, a corresponding change, designed to remove all imperfection now existing; in the kingdom of darkness, the entire defeat and eternal punishment of all the enemies of God; in the kingdom of God, an endless increase of numbers, and holiness, and happiness.

The victory of the kingdom of God on earth, will not be miraculous, or the result of physical power; it will be a moral victory, produced by the Holy Spirit, through the instrumentality of holy angels and the church. The weapons of the warfare will be the word of God, interpreted according to his own principles of interpretation, and applied to all departments of life. God will baptize men with the Holy Ghost and with fire; and make them of quick understanding

in the fear of the Lord. The spirit of the Lord shall rest upon the church, even the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. Not only will the Holy Spirit increase knowledge, but as the spirit of judgment and as the spirit of burning, he will destroy error, and consume the devices of the wicked one. Restore the human mind to God, and it will be enlarged, the arts and sciences will flourish, systems of education will be reformed, and knowledge will increase. Restore the human heart to God, and selfishness will no more desolate the earth, war and slavery will cease, and the power of intellect enlarged and well directed will develop the resources of the material world, and the arts of peace will flourish. Restore the human body to God, and its structure and design will be understood, lust and impurity, intemperance and sensuality will no more make the members the instruments of sin. Then the fear of the Lord will give wisdom, in whose right hand is length of days, in whose left hand are riches and honor. Restore to God the social affections, and he will purify them, and teach their true design, and make every family an emblem of heaven, in purity and love. Adopt the principles of God in the education of children, and they will no longer be sacrificed as thousands now are, to the god of fashion, or to the principles of systems of education poisoned with worldliness or irreligious influence, or with literature not imbued with the wisdom that is from above, but with that which is earthly, sensual, devilish, producing envying and strife, confusion and every evil work. Instead of this, the infant and youthful mind will be stored with the treasures of a literature replete with the wisdom that is from above, which is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. This seed will produce the fruits of righteousness and peace. Restore business, and the mechanical and agricultural concerns of life to God, and the fever of selfish competition will cease,

and the whirlpools of speculation will not ingulf thousands in ruin; nor will the seeming necessity of adopting dishonest maxims, and calling them principles of trade, longer sear the conscience as with a hot iron. Let magistrates rule in the fear of God, and they will be unto the people as the light of the morning, when the sun riseth, even a morning without clouds. Under their influence, the community will flourish as the tender grass springing out of the earth by clear shining after rain. Let the church be faithful to God, and God will be faithful to the church. Her Sabbaths will be holy, her ministry pure in heart, and strong in faith, the symbols of a Saviour's dying love shall not be profaned by unholy hands, and lips, and hearts, the ordinance of baptism shall shadow forth the cleansing power of the Holy Spirit, and the spirit himself shall never fail to own and bless the rite. In these days shall "the righteous flourish, and abundance of peace so long as the moon endureth. The people shall be all righteous. The light of the moon shall be as that of the sun, and the light of the sun seven-fold, even as the light of seven days. He that is weak shall be as David, and the house of David shall be as the angel of God. Then all nations will be blessed in the Saviour, the Lord God of Israel, who only doeth wondrous things, and the whole earth will be full of his glory. Amen, and Amen."

After this a temporary suspension of divine influence will take place. When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations that are in the four quarters of the earth, to gather them together to battle; this is his last effort, and will be abortive. For the end is come, the day of judgment and perdition of ungodly men, with the Devil and his angels, closes the scene. The full disclosure of the character of God, produced by the redemption of the church, consumes the wicked like devouring fire. Their voluntary opposition to God, and of course their punishment, will be eternal, and as the moral power of God will increase forever, so will holi-

ness increase, and the numbers of the holy universe. This influence will react upon the wicked. Increase of depravity will produce increasing aversion to the light, and yet the light will wax stronger and stronger. The power of a strong current of air, kindling a furnace, is nothing compared with this. In accordance with this, God asserts that when the righteous inherit the kingdom prepared for them, the wicked depart into everlasting fire prepared for the devil and his angels. When the righteous shine forth as the sun in the kingdom of their Father, all that do iniquity shall be cast into a furnace of fire.

Thus it appears that this great conflict will terminate at the day of judgment. Then will be put down all rule and all authority and all power of the enemies of God, yea he will put all enemies under his feet.

The final state of the holy universe will be such as to admit of endless progress as it regards numbers, and holiness.

The final state of the opposing and defeated party will be such as to admit of no increase of numbers; but such as to render certain a voluntary increase of sin and misery, corresponding in duration with the holiness and happiness of the friends of God.

The wicked will never be annihilated for the following reason, the public good requires their punishment, inasmuch as it gives stability to the government of God. And the general good must be deemed more important than their individual evil.

The whole system indicates infinite benevolence in God. For in the first place, the entrance of moral evil can be accounted for without at all impeaching his character. It will also appear that he has done all which benevolence would permit to diminish its amount; and that the final victory of good over evil was obtained by infinite sacrifices on his part, so that all the holy universe will feel themselves under increasing obligations to love and serve him forever. Finally, he will diffuse such an amount of good, as to render the amount of evil, an infinitesimal, compared with the amount of good.

The comparative amount of good and evil may be thus represented. The wicked existing at the day of judgment, may be represented by any given number. The good, by another number. Such will be the state of the universe, that the amount of evil will be forever limited to the original number, the amount of good may be represented by a geometrical series, commencing with the original number, and proceeding forever. Let it not be supposed that I think that we have any numerical data, on which to found an exact calculation of this kind. I merely wish to *illustrate a principle.* This everlasting increase of good, results from the fact that God is the inexhaustible fountain of all good, and always inclined, and always able to dispense it. And the evil which remains, though it is an evil to the lost, is none to the universe, it results in good, and it is literally overcome by good, both as it regards moral power and amount.

We have already remarked that those who are redeemed from among men, will be a peculiar order of beings. They will resemble God in moral excellence and knowledge, more than any other order—they will be devoted to him as none others can be—they will be united to him as none others can be, and they will be assistants to him in regulating the future progress of the holy universe. These peculiarities will all arise from the manner of their redemption. They will have by experience a knowledge of sin and holiness, such as God has by intuition; being forgiven much, they will love much; having been tried and found faithful in the great conflict, they will be able to sustain, without injury, the exceeding and eternal weight of glory, resulting from their relation to God, and their union with him. Being thus made kings and priests unto God, they will reign with him forever and ever. In entire union with him in plan and feeling, in entire and perfect obedience to him, and next to him in rank, they will fulfil the purposes of his benevolence, constantly receiving and constantly dispensing good. Being filled with all the fulness of God, they will discharge their high duties as kings

and priests, in ruling and instructing, during those ages to come in which God will never cease to manifest by them the exceeding riches of his grace.

When the moral system of the universe shall be perfected, the Bible teaches us that a corresponding change will take place in the material system. As in the moral universe good and evil are now mingled, and nothing is as yet perfected, so is it in the material system. But when the elements are separated in the moral world, every thing but one small collection of outcasts, will be perfect. They will be the dross of the universe. Every thing else will be pure gold, well refined.

Then also in the material system all imperfection will cease. It will be delivered from the bondage of corruption, into the glorious liberty of the children of God. An adequate conception of the manner in which the new heavens and new earth will be organized, cannot be at present attained. But all imperfection will cease. The former things will pass away; all, all will be new. Sickness, sorrow, disease, death, pain, crying, tears, night, cold, labor, and fatigue, will cease. The body and soul will be alike perfect, and everlasting light, and love, and life, proceeding from God, their exhaustless fountain, will pervade the holy universe. Then moral and physical omnipotence can create without limits.

It is obvious from the preceding considerations,

1. That the Bible is an exposition of the system of the universe.

2. In this system the human race occupies an important place.

3. The christian ministry is an order of men appointed by God to explain this system.

4. A correct understanding of this system is essential to the welfare of the human race.

From these views we derive the following consequences,

1. Every well educated man, nay every man, ought to

understand the system of government under which he lives. Is it important to understand the social, literary and political system, of the town and state in which we live, and of the political confederacy of which we are members? and is the system of the universe with which we are connected unworthy of attention? Shall we carefully investigate the political principles of earthly dynasties, and overlook those of the only perfect government?

2. An immediate effort should be made to remove infidelity from the public mind as it regards the Bible, or any part of it. What would be the consequences, were a great part of this nation in doubt as it regards the national constitution? Some asserting that it is all a fabrication, others rejecting important parts, and others diffusing principles tending to undermine it, whilst yet they professed to regard it as sacred? And is not the Bible the constitution of the universe? And is there no danger in treating it thus? Will not God be displeased? Will he not avenge the indignity? And are not such proceedings at war with the best interests of the nation and of the human race? Yet multitudes do this, and it awakes in the nation no disquietude, no alarm, no effort to remove the evil. These things ought not so to be.

3. Increased efforts should be made to sustain the institutions of the Bible—especially the church, the sabbath, and the christian ministry. To admit the divine authority of the Bible, as the constitution of the universe, and yet to neglect or despise its ordinances, is as if an attempt should be made to cast contempt on the ambassadors of this nation, or on our courts of law and justice. The ordinances and institutions connected with the Bible, are the means which God has devised to illustrate his moral government, and to insure a correct and public interpretation of his word. Thus he designs to instruct the human race, as it regards the eternal rewards provided for the penitent and obedient, his mode of pardon, and the means of reconciliation and reformation. The sab-

bath, a day devoted to this purpose, is an emblem of the eternal rest in heaven; the Lord's supper illustrates and enforces the great principles of atonement and pardon; baptism illustrates the operations of the Holy Spirit, in regeneration and sanctification. These are things of more than national interest. They relate to the kingdom of that God, who is King of kings and Lord of lords. The correct interpretation of the Bible, should at once become a matter of intense national interest. The character, and qualifications, and principles of its interpreters, should be watched with jealous eye; for it is not the constitution of the United States which they interpret, but that of the universe. The interpretation thereof affects not our claims to house or land or worldly estate, but our title to an inheritance incorruptible, undefiled, and that fadeth not away—to an house not made with hands, eternal in the heavens. It is much to be a free citizen of these United States; but more to be a free citizen of the confederation of the holy universe, united under one Great Head, who is Lord of all power and might. Let the great principles of moral government be made the test of all systems of religion, and let false views of mental philosophy, and false interpretation, alike be exposed by the light of unerring truth; and let the nation feel that no expense is too great which is required to avoid endless ruin, and to ensure a happy eternity.

4. Let the political principles of the great enemy of the human race be fully exposed. He is no cloven footed monster, amusing himself with witches and apes, and assuming portentous forms to frighten credulous men. Gladly would he be so regarded, for it would divert the attention of men from his real designs. As we have seen, he is a crafty and malignant spirit. He operates by a perverted moral influence. He does not frighten men; he flatters or soothes them. He teaches men to believe that they act on the purest principles, when executing his worst designs. He transforms himself into an angel of light, and teaches his ministers to do the

same. Like Bonaparte, he always amuses his army with words of patriotic and benevolent import, whilst accomplishing his own designs. Under fair names he cloaks base and pernicious principles; and would call obedience to God, and belief of his word, were he able to proceed so far as he often is, the greatest of crimes. Let us imitate the people of England, when Bonaparte was preparing to invade them. The press labored in exposing his measures and ambitious designs, and every means was used to excite the nation to decided and desperate resistance. Orators and preachers spoke, addresses and handbills were circulated, and telegraphs gave warning of impending danger. Could he at this time have formed a party in England in his behalf, strong and decided, what had been her fate? But has the human race no such enemy? Is revelation false, and experience delusive? The ruin of the human race is certain, unless they awake. Well may the friend of God exclaim, as he beholds impending ruin, "I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled. For the people is foolish, they are sottish children, they have none understanding."

5. The whole system of education and of social intercourse, and of business, and of professional study, and of government, should be organized in accordance with the principles of the system of the universe. Would it not be absurd for the inhabitants of this city to educate their children on principles diametrically opposed to those of the state or national government? And is it less absurd to infect all those departments of society which exert the greatest power upon the moral character of men in this world with principles at war with the system of the universe? What more could our most bitter enemy desire? and until this evil is removed the human race will still groan beneath his cruel bondage. He will not let them go to serve their God.

Their wives, and children, and cattle, and merchandize, and all that is most dear they must leave behind to be disposed of on his principles. So has it been until this day with the church—and we are yet to be delivered from worse than Egyptian bondage, or the millennium will never arrive.

6. Let increasing efforts be made in behalf of the American Education Society. The object of this Society is to increase the number of duly qualified christian ministers, to supply the wants of our nation and of the world, so far as duty requires and ability permits. It is a National Society, and designs to have branches in every State. It has existed twelve years. The present system of operation is the result of much observation and experience. Men who are justly deemed wise and judicious have given it their approbation, and the reports of the Society are before the community, and invite examination. Is not the object important?

Are the interests of time so important that an order of men is required to investigate and explain the principles of education, law, and medicine, and are the interests of eternity so insignificant, that to investigate and explain the system of the universe, no order of men is required? Or are earthly sciences so obscure, and are men so prone to neglect the things of this world, that they need several orders of men to instruct them and excite them to effort, whilst heavenly sciences are so self-evident, and men are so absorbed in eternal concerns, that they need no instruction, nor excitement?

But to argue on a point like this would demand an apology, did not the unbelief of many render it necessary. Admit for a moment the truth of the simple propositions on which the argument rests, and the conclusion is inevitable. A well instructed christian ministry is essential to the welfare of the human race—and interest and duty alike bind every man, who regards the subject in this light, to make every possible effort to increase the number of well qualified christian ministers.

Why then is it not done? Why does not the human race act? Why are not the resources of the world brought under contribution? Why does generation after generation slumber over this great subject? Especially why are christian nations so inert? Why does this great nation contribute so little? Why do not our statesmen, and civilians, our literary men, our presidents, professors, and tutors, our merchants, mechanics, and agriculturalists, all at once unite and undertake this great work? There is no lack of resources. In our revolutionary war, the alarm was sounded through the land, and this people moved as one mighty mass? Who then shunned labor, or self-denial, or danger? Were men or money withheld? Did we not raise and support armies, and equip fleets? And why? Because our country demanded it. We were called to maintain our freedom, and protect our social, literary, and political institutions. 'Tis well. But how long does every generation live? Few outlive three score years and ten; forty five years is the limit which bounds the existence of the majority of every generation in this world. And what then? Where do they next exist, and in what state? And in the great system of the universe, are they slaves or freemen? are they in a state of endless reward, or endless punishment? Are these questions of no consequence? Excite they no national feeling? Is there room for no labor, no self-denial, no liberality, when the eternity of whole generations is at stake? Is eternal slavery no calamity? Let the nation feel on this subject as its importance demands, and the same resources which could raise and support armies, and equip fleets, will raise and support an army of ministers, and equip them with the armour of truth, that the nation may be victorious in the great conflict of the universe. Why then is it not done? Oh that God would for one day remove deep-rooted unbelief, as it regards the system of the moral universe. Were a scene presented to our eyes like that which in reality exists, could the eyes of this nation be opened to see the moral world, as were the

eyes of the prophet's servant, when he saw around him chariots and horsemen of fire, this deadly stupor would cease forever. The sight would rouse the nation; fear of ruin and hope of rescue would be the mighty springs of action. No expense would be spared, no labor avoided, the urgency of the case would admit no delay, the work would be done.

And now, when every other benevolent object is exciting increasing interest, shall the mainspring, the christian ministry, be neglected? Our population is on the increase, death is daily making inroads on the existing number of ministers, and shall the nation sleep? Do not the signs of the times, do not the history of this nation, and our civil, literary and social advantages mark us out as especially designed to assist in fulfilling the great purposes of God, in emancipating the world? How great already the influence of our revolutionary struggle, and of the free principles of our constitution, upon the world. How many fires has it kindled in the dark places of the earth. How is political freedom advancing at the south. How many crowned heads tremble in Europe, as the light enters their dark domains? The human mind is awaking from slumbers, not to follow an ignis fatuus of infidel freedom, but to exult in the freedom wherewith God will make his people free. Freedom from unbelief and error, from ignorance and vice, from sensuality and pollution, and what is more, from satanic wiles and endless bondage, to become freemen of the holy universe. And can our nation take the lead in an enterprise like this? Can we by a consecration of influence and property to the cause of God, become the benefactors of a world still groaning under the bondage of sin? The providence of God speaks to us, 'Whom shall I send, and who will go for us?' He waits for a reply. Shall nations, laden with the rubbish of ages, shackled with old forms and antiquated usages, take the precedence, and receive the glorious prize? Shall this nation, whom God hath borne across the deep, protected, enlarged, invigorated, and blessed, and to whom he hath given the

power of becoming what no nation ever was before, deem herself unworthy of the glory? No remnants of the feudal system shackle us; no man of sin, no pagan beast, no false prophet has power to rage and persecute and slay. What a nation of freemen, if indeed the Son shall make us free. How glorious the spectacle, if the whole system of our political, literary, scientific and social institutions should be organized in accordance with the principles of the kingdom of God. What beauty, what harmony, what order, what moral power. But raise the curtain from eternity, and gaze upon the glory so soon to be revealed, and imagination fails, and language is powerless. To be a nation of kings and priests unto God forever and ever! Oh that far more exceeding and eternal weight of glory. Does any one reply, 'This is all a vision?' If so it is the glorious vision of the man of God of old, who beheld, until the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool, his throne was like the fiery flame and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, ten thousand times ten thousand stood before him. Earth shall witness his speedy triumph and rejoice in his reign, heaven shall behold his final victory, and adore him as the Lord God omnipotent, King of kings, and Lord of lords, forever and ever. Amen.

## TREASURER'S ACCOUNT.

*Auxiliary Education Society of the Young Men of Boston, in account current with* STEPHEN SEWALL, *Treasurer.*

| 1826. | | DR. |
|---|---|---|
| *Jan.* | To cash paid Mr. Beckford for services at Park Street Church, | 5 00 |
| " | for use of Hall at Exchange Coffee House, | 10 00 |
| " | T. R. Marvin, printing notices, | 3 00 |
| " | this amount to Treasurer of the American Education Society, | 1055 10 |
| | | $1073 10 |

| 1826. | *Contra.* | CR. |
|---|---|---|
| *Jan. to Dec.* | By cash collected at Park Street Church, | 159 10 |
| " " | received from 3 sub. at $50 each, | 150 00 |
| " " " " | 1 " 40 " | 40 00 |
| " " " " | 1 " 30 " | 30 00 |
| " " " " | 1 " 25 " | 25 00 |
| " " " " | 6 " 20 " | 120 00 |
| " " " " | 2 " 15 " | 30 00 |
| " " " " | 1 " 12 " | 12 00 |
| " " " " | 5 " 10 " | 50 00 |
| " " " " | 1 " 9 " | 9 00 |
| " " " " | 16 " 5 " | 80 00 |
| " " " " | 5 " 3 " | 15 00 |
| " " " " | 6 " 2 " | 12 00 |
| " " " " | 241 " 1 " | 241 00 |
| " " " " | 10 Permanent Members, | 100 00 |
| | | $173 10 |

*Errors Excepted,*

STEPHEN SEWALL, *Treasurer.*

BOSTON, JAN. 3, 1827.

*Having examined the above account we have found the same correct and properly vouched.*

(Signed) Z. HOSMER, } *Auditors.*
*Boston, Jan. 3, 1827.* ALVAH KITTREDGE, }

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*Amount of Cash paid Treasurer of American Education Society each year since the formation of this Auxiliary.*

| | |
|---|---|
| 1819, | $ 500 00 |
| 1820, | 500 00 |
| 1821, | 714 00 |
| 1822, | 1000 00 |
| 1823, | 814 00 |
| 1824, | 870 00 |
| 1825, | 1021 00 |
| 1826, | 1055 10 |
| | $6474 10 |

## CONSTITUTION.

### ARTICLE I.

This Society shall be called the *Auxiliary Education Society of the Young Men of Boston.*

### ARTICLE II.

Any person, under thirty-five years of age, who shall subscribe, and annually pay into the treasury, a sum not less than one dollar, shall be a member of the Society; and any such person, who shall pay, at one time, a sum not less than ten dollars, or who shall, within any one year, obtain fifteen new members to the Society, and become responsible for the payment of their subscriptions for that year, shall be a permanent member.

### ARTICLE III.

There shall annually be chosen, by ballot, a President, Vice President, Secretary, and Treasurer, and such other officers as may be found necessary.

### ARTICLE IV.

The Society shall annually appoint, by ballot, seven Directors, who, together with the President, Vice President, Secretary, and Treasurer, shall constitute a Board of Directors. It shall be the duty of this Board to superintend the concerns of the Society, and devise means to advance its interests. The Directors shall hold meetings as often as the interests of the Society require, and keep a record of their proceedings, which shall be presented at the annual meeting. The President, and, in his absence, the Vice President, shall have power to call special meetings of the Society, and of the Board of Directors.

### ARTICLE V.

The Treasurer shall collect the subscriptions of members, which with donations to the Society, he shall annually pay to the

Treasurer of the "American Education Society." He shall also keep an account of all monies received by him, and present a report thereof at the annual meeting.

ARTICLE VI.

The annual meeting shall be on the first Wednesday of January, to elect Officers, to hear the report of the Treasurer, and to transact other necessary business.

ARTICLE VII.

Any member is at liberty to withdraw from the Society, by informing the Secretary of his intention, and paying all arrearages.

ARTICLE VIII.

No alteration of this Constitution shall be made, except on recommendation of the Directors, and by vote of three fourths of the members present at an annual meeting.

ARTICLE IX.

Every member, who shall pay to the Treasurer, during his connexion with the Society, the amount of fifty dollars, shall thereby be constituted an honorary member of the Board of Directors, and shall enjoy every privilege of a Director, except the right of voting.

ARTICLE X.

Every member who shall have paid fifteen dollars to the Society, and have passed the age prescribed for membership by the second article of the Constitution, shall be constituted an honorary member of the Society.

## OFFICERS, 1827.

THOMAS W. PHILLIPS, Esq. *President.*
EDWARD REYNOLDS, M. D. *Vice President.*
CHARLES ATWOOD, Esq. *Secretary.*
STEPHEN SEWALL, *Treasurer.*

### DIRECTORS.

GILMAN PRICHARD, JAMES C. DUNN,
JOHN DANE GEORGE DENNY,
WILLIAM T. EUSTIS, WILLIAM J. HUBBARD,
GEORGE E. HEAD.

### HONORARY DIRECTORS.

Hon. FRANCIS C. GRAY, WILLIAM P. GREEN, Esq.
Mr. DAVID HALE, DANIEL NOYES,
SAMUEL COVERLY, Jr, WILLIAM G. LAMBERT,
STEPHEN FESSENDEN, AARON WOODMAN,*
JAMES W. PAIGE, MONTGOMERY NEWELL,
HENRY EDWARDS, WILLIAM SEWALL,*
CHARLES STODDARD.

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### PERMANENT MEMBERS.

Andrews, J. W.
Andrews, Wm. H.
Andrews, Benj. H.
Anderson, Rufus Rev.
Bancroft, Jacob
Bean, Elias
Beecher, Edward
Brewster, Osmyn
Bumstead, Josiah F.
Brigham, Dennis
Brown, Valentine O. B.
Bradshaw, Andrew
Briggs, William
Brown, Charles
Blasland, William
Bird, Robert L.
Crocker, Uriel
Chamberlain, Levi
Cobb, Nathaniel R.
Clap, James
Dane, John
Davis, Thomas A.
Denny, Daniel
Dunn, J. C.
Dwight, S. E. Rev.
Dwight, Louis Rev.
Daniels, Nathaniel
Ewer, Charles
Eustis, William T.
Evarts, Wm. Maxwell
Fessenden, David B.
Gilbert, Dexter
Greene, J. S. Copley
Green, Samuel Rev.
Gorham, Thomas
Gulliver, John
Hobart, Albert
* Hubbard, George J.
Haskel Ezra
Howard, Benjamin
Hill, Henry
Hill, Henry Martin
Hill, George Edwards
Hill, David Porter
Holbrook, Henry J.
Hallock, Gerard
Hadley, Charles J.
Howe, George
Hubbard, William J.
Ingraham, Joseph W.
Jarvis, S. F. Rev. D. D.
Johnson, Samuel
* Kent, John
Lambert, George Gilman
Lawrence, Samuel
Lawrence, Abbott
Leeds, Joseph
Leverett, John
Marvin, Theophilus R.
Norton, Charles E.
Proctor, John C.
Parker, Isaac H.
Parker, E. G.
Patterson, Enoch Jr.
Parker, James
Reynolds, William B.
Reed, Hodges
Russell, James M.
Rogers, George
Saville, William O.
Stone, William W.
Slade, John jun.
Stillman, Samuel
Seaver, Benjamin
Scudder Charles
Sewall Stephen
Thayer, Jechonias
Tileston, Otis
Tyler, Nathan
Tufts, Gardiner
Tracy, Nathaniel
* Todd George
Traip, R. W.
Upham, Henry
Vose, Thomas
Webster, Ralph
Whitney, Paul
Winthrop, J. Temple
Wisner, B. B. Rev.
Wight, Ebenezer
Willey, Newton

* *Dead.*

## ANNUAL MEMBERS.

Adams, James, jun.
Atwood, Charles
Atwood, Ephraim
Adams, William
Allen, Joseph S.
Arnold, Lemuel

Baldwin, Luke, jun.
Bridge, John
Burnham, Edward
Bennett, Benjamin
Bennett, John
Brownell, Gilbert
Bradley, James
Baldwin, Henry
Bruce, Calvin
Blasland, William
Blasland, Thomas jun.
Bumstead, Frederick
Burdett, Nathan
Bird, Robert L.
Bassett Nathan
Brewer, George A.
Bailey, Samuel
Bassett, Cushman
Bumstead, Jeremiah
Bumstead, Edmund
Benson, Henry J.
Benson, Alfred G.
Brewer, William A.
Bigelow, William H.
Braynard John D.
Bailey, Jonas
Barry, Charles C.
Bumstead, Edward G.
Bumstead, Thomas
Bumstead, Ebenezer W.
Bumstead, Sereno D.
Baker, Abel jun.
Barrell, Joseph
Bingham, Edward
Blanchard, Ephraim
Bradford, William B. 3d
Bigelow, Francis
Baker, Theodore
Blanchard, William E.
Bridges, Hiram
Binney, Joseph G.
Bickford, Benjamin jun.
Bridge, Amos

Crosby, David
Clark, Noah
Clark, Isaac
Clapp, Derastus
Clark, William
Cutler, William W.
Carter, T. Harrington
Chamberlain, Charles W.
Chamberlain, Alfred
Chamberlain, John A.
Chickering John W.
Cushing, Thomas
Coverly, George T.
Cunningham, N. F.
Cunningham, Daniel P.

Champney, Erastus jun.
Collins, Ebenezer

Dix, J. G.
Dana, John B.
Davis, John B.
Davis, Ebenezer
Dyer, James
Daniell, Josiah
Dodge, John
Dewing, Timothy
Davis, Samuel, jun.
Daniell, Otis
Dana, Luther
Danforth, R.
Dunham, Josiah jun.
Davis, Benjamin
Dana, Dexter
Dickinson, Theodore
Dana, Otis H.
Dana, Josiah H.
Davis, Frederick A.
Dunham, Thomas H.

Emmons, Nathaniel H.
Emmons, Stephen
Emmons, Robert L.
Eayers, Joseph H.
Eayers, William
Ellison, Andrew jun.
Elmes, David
Eastman, Ornan

Fenno, John jun.
Fenno, Joseph
Farnsworth, Dr. A.
Foster, John
French, John jun.
Fisher, George T.
Fuller, Sumner
Farrar, Charles
Frothingham, James
Fling, Lewis C.
Frost, J. H. A.
Fessenden, Charles E.
Fuller, John S.

Grant, Moses
Gerry, Elbridge
Gray, William R.
Gulliver, John
Gulliver, John, jun.
Gale, Samuel
Green, John
Gavitt, William R.
Gilman, Josiah
Gordon, George W.

Homes, Henry A.
Homer, George T.
Homer, Charles W.
Hanners, Benjamin jun.
Hogins, Asa B.
Hunting, Amos
Hubbard, William J.
Haskell, Amos H.

Hook, Gilman
Hale, Moses L.
Haskins, John
Homer, Jacob
Hale, Thomas C.
Hanscomb, George
Haughton, Fred. W. A.
Hadley, Charles J.
Hood, Samuel
Hickling, Charles
Holmes, Minot
Haskel, Jacob jun.
Hitchcock, Samuel A.
Hubbard, Gardiner G.
Hill, Frederick S.
Hale, Richard
Hale, David A.
Harmon, John jun.
Hall, Benjamin
Holden, David
Homer, William B.
Homer, James L.
Homer, Charles S.
Holmes, Heman
Haskins, Thomas
Hosmer, Zelotus
How, Samuel A.
Hooker, Worthington
Howard, Franklin
Homer, Samuel J. Mills
Homer, William H.
Herrick, Jacob
Hobart, James
Hammond, Thomas
Haley, Alvan

James, John W.
James, Joseph
Jerome, J. J.
Jones, Henry
Josselyn, Marcus F.
Josselyn, Marcus F. jun.
Josselyn, Joseph
Jacobs, Benjamin jun.

Kittredge, Alvah
Knapp, Henry

Little, Robert E.
Lobdel, Thomas J.
Lewis, Luther
Lincoln, Ezra
Loud, Josiah
Leavitt, William
Latham, Marcus
Loring, B. T.
Lamson, John A.
Leverett, John
Lewis, Charles W.
Lovejoy, William R.
Lloyd, George W.

Meston, Peter
Mitchell, Abraham
Morse, Hazen
Marshall, William

Murray, Thomas A.
Melledge, James Parker
Munroe, Edmund S.
Munroe, George D.
Munroe, Charles W.
Morton, Joseph jun.
Morse, Hiram A.
Maynard, Waldo
Morse, Charles W.
Marsh, Ebenezer
Mosley, Baker

Nye, Cornelius
Nason, Joseph
Norton, Elihu
Noyes, Daniel T.

Odiorne, James C.
Oakman, Samuel
Odiorne, Henry B.

Palmer, Julius A.
Palmer, Simeon
Patten, James
Parks, A. C.
Proctor, Henry Martyn
Pratt, Samuel H.
Palmer, Asher
Phelps, Abel
Peabody, Wm. Augustus
Putnam, John
Peabody, James
Price, Fitz James
Putnam, George

Ropes, William H.
Ropes, Joseph S.
Ropes, William Ladd
Robinson, John
Richardson, Thomas jun.
Richmond, John
Rogers, Edmund
Rundlett, George
Rogers, John G.
Rogers, John W.

Stimpson, William C.
Stevens, Edward L.
Stimpson, John
Stimpson, Charles
Stevenson, Nathaniel H.
Stone, Emery J.
Stoddard, Lewis C.
Saville, John
Seaver, George
Scudder, David
Salisbury, Samuel J.
Stevens, Henry
Scudder, Marshall S.
Scudder, William C.
Sewall, Samuel Green
Severance, E. H.
Simonds, Alvan
Smith Benjamin jun.
Simonds, Artemas
Stone, Jacob jun.
Sanger, C. P.
Stoddard, John
Street, George
Safford, Henry
Safford, Aaron H.
Sweet, Aaron

Train, Enoch
Thatcher, David
Treadwell, John
Trumbull, Nathaniel
Trumbull, Nathaniel jun.
Train, Elijah N.
Thayer, George W.
Tuller, Charles
Tracy, Francis C.
Tappan, Samuel S.
Tufts, Edmund
Tappan, William L.
Tappan, Francis W.
Thayer, George L.

Twombly, Alexander H.
Tufts, Gardiner G.
Tufts, Francis William
Thurston, Lyman
Tilton, David
Tyler, George
Thurston, S. W.
Trumbull, Charles

Vose, Isaac jr.
Vose, Reuben
Valentine, John G.
Vinton, George

Withington, J. S.
Williams, Francis H.
Withington, Otis
Wheelwright, John T.
Wheelwright, Lot jun.
Wheelwright, William W.
Ward, John G.
Williams, Willard
Williams, Isaac
White, Charles
Wetmore, Thomas
Woods, G. H.
Wright, Hezekiah
Winchester, Amasa jun.
Willey, Charles
Winslow, Thomas
Woodman, Thomas P.
White, B. F.
Willis, Edward P.
Willis, Richard S.
Willis, Nathaniel P.
Waterman, Charles
Williams, Daniel L.
Wilber, Henry B.
Wilber, Joshua G.
Wilder, Marshall P.
Withington, N. W.
Williams, Horatio
Walley, Samuel H.